2:Seligman & Seligman E-5 (1909-1910) 1932
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a chthonic aspect. Juok is almost otiose so far as the daily life of the Shilluk is concerned, assistance being generally sought from Nyakang, whose flight from the land of Dimo in the Bahr el Ghazal to become the founder and first king of the Shilluk nation we have already recorded.

Mr. Heany writes to us of the very numerous meanings attached to the word *juok* in varying senses at different times :—

> "He appears to be one, and yet he seems to be a plurality as well, and the native himself is puzzled. . . . He will say there is but one *juok*, and then he will say of one who has been extremely fortunate that his *juok* is very good, while he speaks of another who is less fortunate as having a bad or angry *juok*. The foreigner is spoken of as *juok* because of the marvellous things he does. He flies through the air, or makes a machine that talks, so he is a *juok*. A badly wounded animal that is lost in the grass is *juok*, because it walked off dead and could not be found. . . . *Juok* is the creator of mankind, and the universe . . . but anything that the Shilluk cannot understand is *juok*."

Apart from his formal cult, Nyakang is the hero or subject of an enormous amount of folklore, and Hofmayr gives a list of twenty-five epithets or synonyms.[1] Yet, although he is a culture hero, at once the founder of the nation and the present day ideal of the Shilluk, we hold that Nyakang is no mythical figure projected on an historical background, but an historical ruler whose deeds and sayings—apart from obviously mythical elements—as enshrined in Shilluk legend and belief do constitute a record of actual happenings. Regarding the Shilluk attitude to Nyakang, we have no doubt that in spite of the saurian element in his ancestry (pp. 85–6) the majority of Shilluk think of Nyakang as a divine or semi-divine being, human in form and physical qualities, though, unlike his recent successors, he *did not die* but disappeared in a great storm of wind during a festival held at Akurwa; moreover, in spite of the fact that the objects kept in his shrines are fit for the use only of a creature with a human body, we believe that to many of his worshippers, including some at least of his priests, Nyakang is essentially a spiritual being, who manifests himself to humanity by way of incarnation or sometimes (as in dreams) as a bright light. We also recognise that in writing of the "spirit of Nyakang", as we frequently shall in this chapter, we are using the terminology of the European rather than of the African, who simply says "Nyakang", our reasons for not following the latter being that such usage leads to an ambiguity in view of the many

[1] Op. cit., p. 20.

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

Thus we separated from each other. Our grandfather was *Jotani*, a son of *Nobil*, 531 b
he came into the Shilluk country; it is he who married *Adjó*. He was king. 773
That is the beginning of (the village of) *Adjó'dáj*. — The ostrich and the crow
are of our family. They are not eaten by us on account of the *dwáj*-sickness.

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[1] *wódáj* "our grandmother". Here, as in connection the case, the pronoun of the third person sing. has the meaning of the first person pl.
[2] There is not, viz. a reason.
[3] With the exception of the first sentence this report is correct, because it relates to white and black men.
[4] These three are the "parents" not of the whole Shilluk people, but only of the tribe *Fáshkot*, which lives at the mouth of the Sobat. Each tribe has its own "parents", which generally are animals.
[5] The woman-the crow (see page 178) brought forth a gourd, the gourd split, and out of it went forth the ostrich, etc.